

LODGE OF SORROW.

The Elks' Memorial Services at
Grand Opera House.

BEAUTIFUL AND IMPRESSIVE.

Eloquent Addresses by Mr. John Galvin,
of Cincinnati Lodge, and Rev. C. E.
Clark, of Thomson M. E. Church—An
Appropriate Musical Programme—A
Large Audience Present at the Services
Yesterday Afternoon.

The lodge of sorrow held at the Grand
Opera House yesterday afternoon, in
memory of the deceased members of
Wheeling Lodge, No. 28, Benevolent
Protective Order of Elks, attracted a
splendid audience, and the services were
beautiful and impressive. The addresses
of Mr. John Galvin, of Cincinnati Lodge,
No. 5, and Rev. C. E. Clark, of Thom-
son M. E. church, were excellent efforts,
and evoked flattering comment. The
other features of the programme were
also of a high order of merit.

The character of the exercises was
appropriately set forth on the stage.
The names of the departed brothers
were inscribed at the base of a tall
white shaft, which was garlanded with
ivy. Around the base of the shaft were
heaped flowers, and palms placed judi-
ciously around the stage heightened the
effect. The deceased members are:
Samuel A. Miller, R. J. Mansfield, Jo-
seph Melrose, Ralph Wilmarth, Samuel
Leitzkus, W. M. Davis, Robert B. Simp-
son, Albert D. Adler, A. D. Jarden, T.
J. Geraghty, A. C. Sprague, John D.
Brown, J. F. Kline, Kate Castleton, an
honorary member.

The members of Wheeling lodge occu-
pied seats to the front of the theatre,
and on the stage besides the speakers
were Exalted Ruler Joseph Ward and
Secretary John Richardson. The Opera
House orchestra played an overture as
a prelude to the memorial services. The
audience joined in singing the opening
ode, and Rev. A. G. Robb made the
prayer.

Mr. Will B. Day's solo, "The Light
of the World," was sung with pretty effect.

After another selection by the Opera
House orchestra, Mrs. Flora Williams
sang "I Know that My Redeemer Liveth"
in her usual finished manner.

Exalted Ruler, Brother Elks, Ladies
and Gentlemen—

"When to the flowers so beautiful
The Father gave a name,
Back came a little blue-eyed one
And smilingly came,
And standing at its Father's feet,
And gazing in his face,
It said in low and trembling tones,
'Dear God, the Father Thou hast me,
And I have thee forgot.'
Kindly the Father looked him down
And said, 'Forget-me-not!'"

This timid but beautiful little flower,
symbolic of love and tenderness, is the
floral emblem of our order, and once a
year, on the first Sunday in Decem-
ber, in accordance with our law, we
meet in sacred session to place the
sweet forget-me-not, together with the
emblems of immortality and the clasp-
ing ivy of devoted friendship upon the
memorial tablets whereon are enrolled
the names of our eternally absent
brothers.

It is not intended that sorrow and
tears should be the prevailing influ-
ences in these sacred sessions. We be-
lieve that sorrow should be but a fleet-
ing shadow crossing the sunshine of our
lives; that the heart should be so full
of the gladness and sweetness of life as
to leave little abiding place there for
grief. Sorrow comes to us unsought,
unbidden, and unwelcome. It should
be like an unwelcome guest, accorded
no place at our hearthstone.

The purpose, therefore, of these mem-
orial services is not so much to grieve
about our departed brothers, or to weep
tears of bitterness or pity that they
have been taken from us, but it is
rather to kindly touch the heart strings
of tenderness by gently referring to
those who were our associates, and to
bring the memories of them back to us
perpetuated only by love; to recall the
hours of pleasure we passed together
when they lived; to laugh, and to
like life so well, to commemorate their
virtues—faults they had none; to recall
their noble traits, their kindly dispo-
sitions, their abiding love of home and
kindred; to draw lessons of good from
their lives to aid us in living ours; and
to be reminded by their absence that
some day the call will come for each
of us to turn, not to prevent ourselves
for that and for the reunion with these
our loved ones, in that place where no
memorial services are ever held, and
where all is peace, and light, and hap-
piness.

And with what tender feelings we re-
call those little deeds and words of
kindness, that perhaps in life were
passed by unnoticed; and though those
memories are accompanied by a sad-
ness, it is a sadness that we would not
exchange for any scenes of revelry or
gaiety if purchased at the price of for-
getfulness. Sad memories are some-
times the sweetest after all. And
should these memories call up bitter
recollections of duties unperformed on
our part, or of offenses committed,
though it be too late to make repara-
tion to the dead, let it act as a warning
and a guard over our conduct toward
the living. For, surely as we think of
those absent, dear ones, there will arise
before us a hundred little occasions on
which we fancy we might have been
more considerate, more thoughtful,
more patient, more sympathetic, more
brotherly, or perhaps even more charit-
able; and we sincerely wish we had
been. It all teaches us a lesson that we
need to be careful how we deal with
those about us, when every death car-
ries to some circle of survivors thoughts
of so much that has been forgotten, and
of so many things that have been re-
paired. There is no remorse so deep as
that which is unavailing. If we would
be spared its tortures, let us remember
this in time.

"If thou dost bid thy friend farewell,
Though but for one night that farewell bid,
Cresseth thou his pain, what thing, what thing,
How canst thou tell how far from thee
Fate or caprice may lead his feet?
Men have been known to lightly turn
The corner of a street,
And days have grown to months and
months to years,
To weary years ere they have
Looked in loving eyes again."

"Parting at best is underlain with tears—
With tears and pain.
Therefore lest sudden death should come
between,
Or time or distance,
Clasp with pressure true the hand
Of him that goeth forth—unseen fate
is nigh."

Yes, and thou too, with time to give
Thou earnest words between the idle talk,
Best with thee hereafter day by day
Dearest shouldst walk."

But now let us turn for a moment to
those dear absent ones whose memories
we cherish today. They are dead.
For them with pauses, the seagulls in
withheld, the menace stayed, joy rears
her fluttering wings, and, alighting in
withdrawn and sorrow known her over-
lasting surcease. They are at rest.
They sleep under the solemn pines, the
sad hemlocks, the tearful willows and
the embracing vines. They sleep be-
neath the shadows of the clouds, care-
less alike of the sunshine or of storm,
each in the winnowing palace of rest,
each in the winter's pure snow, more
than their marble shafts, is their robe.
In the springtime the grass and flowers,
beautiful emblems of another life, grow
and blossom on their graves, but all un-
heeded, for they sleep on. To the un-
sundered sob of dear ones over the tomb
of the falling tear they are alike obli-
vious. The ships crowd the busy mar-

of trade and plow the ocean with their
commerce; the rivers still run on to the
sea; the merry laughter of children
rings out on the streets and echoes over
the smiling fields; the curtains of night
fall upon the earth and a million stars
shine out from the cupreous dome of
the skies; Apollo stands in his chariot
and still holds the reins and lashes his
steeds with fury along the well-beaten
pathway of the sun; the music of the
spheres rolls on through the universe
and dies away like the sweet strains of
the harp Aeolus, but to all alike obli-
vious, our dear "absent brothers" sleep
on in the graves where our brethren
have laid them.

In life they labored diligently with us
in disseminating and practicing the
great underlying, fundamental princi-
ples of our order—charity, justice,
brotherly love, and fidelity. They co-
operated with us to make our days less
burdensome, and to embower life's
pathway with fadeless flowers of en-
joyment, peace and love. Side by side
with us they shared in the rich treas-
ures of rare enjoyment, of good fellow-
ship, of close companionship, which
flow from association with our beloved
order. Hand in hand with us they dis-
charged the solemn obligations resting
upon all of us in common. Together we
endeavored to succor the distressed, to
cherish the despondent, to aid the unfor-
tunate, and to comfort the afflicted, and
warmth into the gloomy abodes of mis-
ery. Jointly we sought to dispel pain
with pleasure, to give smiles for tears,
and laughter for grief. And in obedi-
ence to the solemn injunction laid upon
us we did these things in secret, with-
out ostentation or parade, and in such
a manner as not to touch the pride of
or bring the blush of shame or humili-
ation to those who, either by misfortune
or by their own faults or frailties (we
stopped not to inquire which), had be-
come the beneficiaries of our efforts.

But what beyond? Is death the end
of all? Is it all when we close the eyes,
when we spread the winding sheet over
the dead and shut up the room? Is it
all when with beautiful service we bury
our dead? Is it all when earth has done
her work and has taken to herself again
earth to earth, ashes to ashes, and dust
to dust—the outward forms of our
loved ones? Ah, no; there is something
beyond. It has been the universal belief
of all peoples and all ages that the
soul of man survives after the death of
the body. It is that belief in immor-
tality which comes to the heart of
man from without, but issues from
within in a resistless flood of conviction,
that prompts exercises like we are holding
to-day.

Sailors tell us that there is a bird,
which they have named "Mariner's
Bird," that they have seen in every
quarter of the globe, but always above
the clouds and near the blue, as if
seemingly to sail above the sea of ether.
They claim to have seen it holding on
its majestic flight amid the blaze of
auroral splendors that scintillate in the
polar air, its plumage aflame with electric
brightness; they have seen it where
equatorial heats make lurid the sky, its
crest ruddy with the glow of the tropic
sun; they have seen it cut with its
broad wings the incandescent train of
the comet, and flash amid the raining
fire of bursting meteors, in clear atmos-
phere, announcing the approach of
clouds of darkness and anon, faintly
discerned amid the misty galaxies of
the Milky Way; they have seen it meas-
uring with its wings the constellation
of the Southern Cross, while, doubling
the capes, by day and by night, in
calm and in storm, it never pauses, but
dashes and floats ever onward, far be-
yond rifle range, as if disdaining earth,
and intent on an eternal errand. No
one knows its pedigree, or in what nest
it was brooded. No one has ever seen
it pause and poise on balanced pinions.
When and where it feeds, and where it
rocks and where it broods its young is
a mystery as profound as the riddle of
the sphinx. All they who claim to have
seen it know, is, that above the thun-
der cloud, above the currents of the at-
mospheric seas, in the cool calm, in
which the star free flash, it flies sub-
limely on, never swooping, never stoop-
ing. Whether this be merely a fable of
the forefathers or a fact of ornithology,
it is a striking symbol of the hope of
immortality. At either axle, or at the
equator of life above the mists of
tears and the clouds of grief, where
tempests never roar, nor lightning
flash, in eternal sunshine and untroubled
blue on high, and on tireless wings
soothing the earth, and child of the skies,
it keeps its steady flight. Children dis-
cern it at the dawn of life; youth be-
holds it in its brightening morn; strong
men see it at their meridian; old age
catches the glint of its burnished wings
through the golden haze of sunset; and
dying gaze on it gladly as it rushes
through the gate of sinking day, and
sails away amid the twilight stars. No
endeavour of earth can woo it to sweep
from its lofty path; no rife of infidelity
can bring it, wounded, down; no hunger
can stay it to feed on time's dainties;
no thirst can tempt it to drink at the
world's fountain; no mortal spirit may
disappear from our domain, but it
brightens another hemisphere, and
turns another ether with its golden
flight.

It is an old, old fashion, death, said
Charles Dickens, but let us thank God
for that older fashion yet, of immortality.

No man liveth to himself alone. And
so, this afternoon, in many a hall and
church and lodge room, in little country
hamlets and crowded cities, words are
being said of loving kindness for those
who are gone, and of tender sympathy
for those who are left, and everywhere
the loving kindness includes in some de-
gree those men whose names we heard
called here to-day, but who answered
not, and who will never answer in this
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